grandmothers, and where the joint-family system survives, the old ladies have a surprising influence! But one must emphasise again the problem of unemployment. It is doubtful w[r]hether there is any country where the youth are more frustrated than they are in India. I heard recently of a graduate of one of India's greatest universities having to accept a job as fireman on the railway, and only too many have to eat out their hearts in the most monotonous clerking on inadequate wages. It is difficult to find any figures of unemployment in India, but they are *very* considerable. That young men, under these conditions, have at times resorted to terrorism is not so surprising.

"Swaraj is my birthright" (B. G. Tilak). We must now turn to the political significance of the middle class. It is impossible here to give a detailed account of Indian nationalism; all that one can do is to point out some important land-marks and to give some idea of its development. We have seen something of the effects of English education. It created a [t] ferment in the middle class which at first seemed religious in character. It led to the demand for the abolition of *sati* and other social abuses which had grown up through the centuries. That remarkable genius, the Eurasian Derozio, who was one of the founders of modern Bengali literature and who died in his twenties, proclaimed a gospel of rationalism mixed with Christianity wilich was heady wine to the Hindu youth. But the movement away from Hinduism was counteracted by the reform movements.

Ram Mohun Roy had attempted a synthesis and his successor, Keshab Chander Sen, went farther than anyone in the assimilation of Hinduism to Christianity, though in his later days he seemed to have reverted somewhat to a more Hindu